

C
P25-Jf

UNIVERSITY OF ILLINOIS LIBRARY

DEC 22 1919

PARSONS



COLLEGE

BULLETIN

R. Ames Montgomery, D. D., LL. D.
President

Howard McDonald, A. M., Ph. D.
Dean

Fred D. Mason, Treasurer and Business Manager.

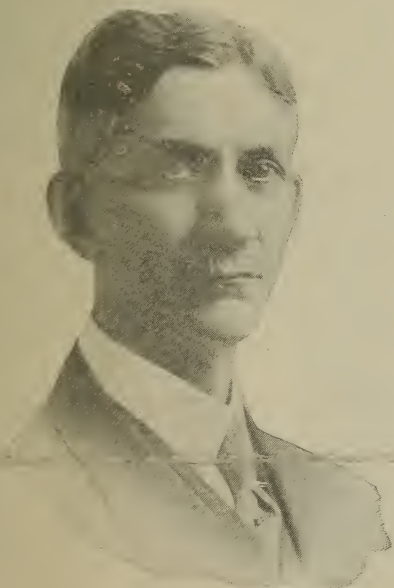
SERIES XX.

FAIRFIELD, IOWA, DECEMBER, 1919

No. 9

Issued Monthly. Official Organ of the Board of Trustees

Entered as Second-Class Matter at the Postoffice, Fairfield, Iowa



Pres. R. Ames Montgomery

One of the most interesting movements in educational life is an awakening to the importance of the Bible. Several years ago, at a meeting of the National Education Association, some valuable papers were offered on the subject. These papers set forth the importance of the Bible as a fundamental factor in the cultivation of pure and correct English.

Bible study has already been endorsed by the State Board of Secondary Schools. Secondary credit courses have been prepared by a state committee. At the last meeting of the State Teachers' Association in Des Moines a Sectional Conference on Bible study was placed on the program. The representation of the teaching force and the discussion, rather the absence of both, indicated the unimportant place Bible study holds in the schools of Iowa at the

present time. However, the fact that the Bible Study Committee has been authorized by the Iowa State Teachers' Association since 1917, is for encouragement.

Parsons College has always given a place for Bible study in its curriculum. By the erection of the Louis B. Parsons, Jr., Bible Building which was dedicated October 13th, 1915, a new emphasis was placed on the importance of this subject. With the erection of this new building and the appointment

of Willis Edwards Parsons, D. D., as Dean of this department, and Professor of English Bible and Christian Service, Parsons College began a forward movement among the colleges of Iowa in Christian Education. Dr. Parsons had been for nine years President of Parsons College. Under his administration Barhydt Chapel was erected. This beautiful building became a center for religious activities and instruction. When the Bible building was erected, just north of the Chapel and connected with it by a cloister, the whole work of religious education and expression was emphasized and opportunity for its enlargement secured.

In 1917 Dr. Parsons was called to minister to the Union Church in Kobe, Japan. Before his departure he secured the Rev. Vahan H. Vartanian to fill the vacancy made by his departure. After an absence of two years and three months Dr. Parsons is returning to the United States and will take up his work again with Dr. Vartanian at Parsons College. He will come back to us with a fund of information, a wealth of judgment and a consecration of purpose to make Bible study and mission zeal fill a larger place in the life of the student body of the institution. We welcome Dr. Parsons home and hope that he may find immediate opportunity in the schools of the home land for an expression of the knowledge and convictions gained by these two years of absence for study and ministry in a foreign land.

With the coming of Dr. Vartanian to Parsons College there began the enlargement of the work in this institution outside of our student body in the College. Soon after his arrival he proposed a Community Bible Class to the Ministers Association of the city and they heartily endorsed the proposal. The class was organized with an enrollment of one hundred and fifteen members representing the various denominations found in the city. Meetings were held on Friday night of each week for nine successive months. Before the term closed an unanimous desire for the continuation of the work, the following autumn, was expressed to the college authorities in a petition to them to organize an Extension Department for Bible work.

After thorough consideration a decision was reached to grant the petition and courses were outlined and tests created for proving the work proposed for these extension classes.

At the opening of college in September, 1918, the Fairfield Extension Bible Class was again opened with an enrollment of one hundred and twenty-five under the direction of Dr. Vartanian. By this time the work concerning this class and its teacher from Bible lands had spread abroad and a deputation from the neighboring county seat appeared at Parsons College and asked that a class be organized in Mt. Pleasant.

The request being favorably considered, the various denominations of that city—Presbyterians, Methodists, Congregationalists, Baptists and Episcopalians—got together and enrolled more than one hundred from their various congregations and Dr. Vartanian met them on Monday night of each week.

A very interesting fact in connection with the organization of this class was the presence of a large number of the high school teachers of the city. The teachers asked Dr. Vartanian to meet the students of the high school at their assembly. Their invitation was accepted and the announcement was accordingly made to the student body that Dr. Vartanian would address them on the subject of Bible study. At the close of this assembly fifty-five enrolled in Bible study; seventy-five after the second meeting; and, after the third

and fourth meetings, the enrollment reached one hundred and thirty-five—one hundred and twenty-seven of whom continued to the end of the year.

The number of communities now asking for this Bible extension work had so increased, it was manifest that provision must be made for such assistance in this Department as would release Dr. Vartanian from the weight of responsibility in the regular college work and set him free for doing this extension work in the various centers calling for it. Eldon, a railroad town lying to the southwest of Fairfield some twenty miles, so earnestly asked for the organization of a class there that the work was begun and has been carried on for several months. One Presbyterian elder has come forward after observing the work for two years and pledged \$600 for the work, providing two other men could be found to put in a like sum. These men have not been found but President Montgomery believes they will be found before the year's close. Dr. Vartanian was busy through the summer preparing courses of study and conferring with leaders in the various communities interested in the work.

When college opened in September of 1919, thirteen classes, six of them in high schools, were asking for organizations and the opening of the work.

This was more than one man could possibly take care of; but five classes were opened in high schools and an equal number of community classes are commanding the attention of the extension professor. These classes have enrolled approximately six hundred people already. The class at Fairfield entered upon its third year with an enrollment of one hundred and forty-five. This year a class of eighty has been organized in the Fairfield High School. Two classes at Mt. Pleasant and one at Eldon are on their second year and the remaining classes in the list are beginning their first year.

The pictures of some of these classes are given in this folder.

The appeal which the character of the work has made is evident in the fact that the authorities of high schools to which the classes belong are giving full credit for the work done as a high school study.

Parsons College has demonstrated first, the possibility of a college doing effective extension work, and secondly, the possibility of interesting high school students in Bible study under the leadership of a competent teacher.

THE TEXT

The text for all these classes is the Bible—not introductions to, nor histories of, nor commentaries upon nor outlines of—it is the Bible itself. The aim is to acquaint the students with this book that when they have pursued this study for a given time they will know—for example—what is in Matthew; they will be able to discuss intelligently its organization and content, its purpose and progress in the treatment of its great theme; and, when a four year course is completed, the New Testament will be intelligible to them and its Central Figure more like a living reality.

THE COURSES

The courses are nine in number:

1. Gospel of Mark.
2. The Life of Christ.
3. The Life and Times of Paul.
4. Old Testament History.



Fairfield High School Bible Class

The first school hour of these happy students is devoted to the study of the Bible.



Willis Edward Parsons, D.D.

Dean of the Lewis B. Parsons, Jr., School of English Bible and Christian Service.

Fairfield Community Bible Class

This class has reached an enrollment of one hundred and forty-five and nothing will stop its growth.





New London High School Bible Class

Two thirds of the student body are in the Elective Bible Study Courses. They are studying earnestly the true principles of moral leadership.



V. H. VARTANIAN, M. A., D. D.
Professor of Religious Education and
head of Bible Extension Department.
A Bible teacher from Bible lands.

Mt. Pleasant Community Bible Class

Pastors, professors, bankers, business men, doctors, housewives, Sunday school superintendents and teachers of different denominations, are all interested in earnest, instructive and systematic study of the Bible.



5. Methods of Teaching.
6. Child Study.
7. Missions.
8. Christianity and Five Great Religions Compared
9. Fundamentals of Christian Religion.

THE AIM

The aim in the extension work of the Department of Religious Education is to make possible for those unable to attend the college an opportunity for scientific, intensive, systematic and comprehensive study of the Bible and Christian fundamentals under the direction of the head of the Department. Special printed directions are given for the study of passages in each course. The courses are designed for those who desire to do effective Christian service and meet the need of the following:

1. High School Boys and Girls.
2. Sunday School Teachers and Superintendents.
3. Bible Teachers.
4. Pastors' Assistants.
5. Y. M. C. A. and Y. W. C. A. Workers.
6. Religious Workers Among Boys and Girls.
7. Christian Men and Women.

DEVELOPMENT

1917	1919
Class in one town.	In five towns.
One class.	Ten classes.
Among adults alone.	Adults and High School.
One hundred members.	Over six hundred members
	Two towns on the waiting list.

HELP US TO GROW

NEED FOR ANOTHER TEACHER AND FUNDS NOW

WEEKLY SCHEDULE OF THE EXTENSION TEACHER

Monday	Mt. Pleasant	Three Classes
Tuesday	College	Two Classes
Tuesday	Fairfield	One Class
Wednesday	New London	Three Classes
Thursday	Eldon	One Class
Friday	College	Two Classes
Friday	Washington	One Class

HOW YOUR TOWN MAY HAVE A CLASS

Get in your application first for the next year.
Inquire about it from

PRESIDENT R. AMES MONTGOMERY,
Fairfield, Iowa

or

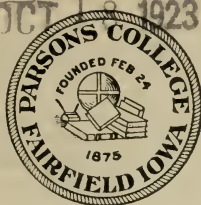
DR. V. H. VARTANIAN,
Fairfield, Iowa

C
P25J

UNIVERSITY OF ILLINOIS LIBRARY

OCT 18 1923

PARSONS



COLLEGE

BULLETIN

THE LIBRARY
OF THE
UNIVERSITY OF ILLINOIS

R. Ames Montgomery, D. D., LL. D.

President

Howard McDonald, A. M., Ph. D.

Dean

Fred D. Mason, Treasurer and Business Manager

Series XX

FAIRFIELD, IOWA, JUNE, 1921

No. 25

Issued Monthly. Official Organ of the Board of Trustees

Entered as Second-Class Matter at the Postoffice, Fairfield, Iowa.

BACCALAUREATE SERMON, PARSONS COLLEGE

PRESIDENT R. AMES MONTGOMERY

JUNE 5, 1921

Acts 8:12 "But when they believed Philip"

"The Worthy Assets of Life"

The Bible has been described as the Epitomy of history. It is alive with moving, achieving, commanding personalities. They have the elements of universality. The interests, the motives, the conflicts, the anxieties, the passion, the purpose of the whole race are somewhere, in some way, to some degree personified in the men and women of the Bible. The man who comes to know his Bible and to be familiar with the characters and messages it presents will have as accurate intelligence in respect to human nature, its moving force, its subtle masteries as is possible for one to gather from books.

This scripture is a record in contrasts. Two men are focused in the foreground; their deeds and works—their controlling interests are set one over against the other. One man is genuine, the other full of deceit, one is intelligent and righteous, full of service for his fellow men; the other is selfish, ignorant and profane. They represent two different types that persist to this day. Simon Magus was a public character in the towns of Samaria. Philip the Evangelist was an itinerating preacher, driven out of Jerusalem for the faith which he held; but not suppressed by the persecution which befell him. These two men faced each other in the course of human events and the metal of each was defined. These men take their place on the stage of human life and live before us because they are of the same stuff, face the same challenge, react in the same fashion as men and women of the present.

Simon the sorcerer made his impact upon his community; and the record is that he amazed the people with his sorceries. It is something to amaze the people. But that does not assure a man's destiny. It is something to cause people to speculate; but that does not assure their commitment. It is an accomplishment, possibly, to be a presdicator; but it does not establish a man in the heart of security. It is possible to amaze the people with the practice of deceptions; but it is not possible by this process to establish one's permanency. Such was the case of Simon the Sorcerer.

Philip the Evangelist made his appearance in that community also. And from the day of his appearance made his impact upon the community and

1707
upon the Sorcerer and his sorceries. The record is that they—"believed Philip"; which was never said about Simon Magus. It could not be said for they knew he was a deceiver. His situation was a precarious one and subject to the easy assault of accidents. No sorcerer, no deceiver, no bluffer, no sleight of hand performer can ever be sure of his position; for he is ever liable to the sudden appearance of reality, of truth, of righteousness, of wisdom, of sacrifice and the purpose to serve. It makes no difference who a bluffer, a sleight of hand performer, a sorcerer may be. The tests of life ultimately reduce things and speech and deeds and folk to reality.

Simon Magus has much posterity. In this day and age of the world's work, as in all other ages, we have men in every walk of life, who deceive and amaze the public for personal profit and justify any course in conduct that can be "got by with." They work in every field of human interest. They are not only the poor Witches of Endor who advertise themselves as palmists and mediums; but they are in the field of politics and literature and education and religion and business and all the learned professions where individual and corporate life find opportunity for action and for gain! They have played upon the sympathies of a great nation in the stress of war and persuaded churches, christian associations and religious people of various sorts, to repudiate their intelligence and convictions and become agents for a tobacco trust! They have appealed to national hatred and race prejudices and caused multitudes to surrender a glorious idealism for selfish commercialism! By suppressed intelligence they have misled a nation as to the persecutions, the sufferings and deaths which a timid and peaceful nation have endured at the hands of a dominant and military government and, so far, have gotten by with it!

One of the misfortunes befalling men who enter college life is that they sometimes fall into the hands and fellowship of the posterity and postulates of Simon Magus. Such men tell themselves and sometimes their fellows that, "All a man needs in college is to be able to put up the bluff and get by with it to get your sheepskin from any college." It is possible for a man to put up a bluff and get by with it, even to obtaining a diploma; but not for aye without discovery. It is possible for a man to amaze the college with such sorceries as a bluffer practices and get by a professor, a dean, a president, or a committee. **But no man ever got by himself.** Simon Magus practiced sorcery and in spite of himself became a sorcerer. He could be that, because that is what he gave himself to and what a man gives himself to he becomes, to the amazement of everybody. They could not escape the fact that he was a sorcerer because it was written in his face, gave the touch of color to his appearance, lent its tones to his utterance and determined the very stance he took on every green where he played life's game. And what was true then is true now, the posterity of Simon Magus, who got by with a bluff, became bluffers known and read of all men in spite of themselves. The public is sometimes far too courteous to speak of a man's misfortune, especially when it is written in his face; but life is ultimately inexorable and puts a man down for what he has lived and wrought. The public may be amazed but it does not give itself to bluffers.

Another very interesting thing recorded in this scripture regarding Simon is that he believed the most worthy assets of life can be bought with money. When Simon saw the power of the spirit of God at work through a good man he sought to secure the same for himself by purchase. It is the curse of such souls that they know not the measure of their limitations. They have no goal in life except what they "get out of it." They labor under the delusion that all men labor for the same prize for which they seek, ie—money. The most powerful thing in their lives is the lure of cash. They believe this to be the ultimate power in all lives. If you have money enough you can buy anything and everything. When Simon Magus saw that through the laying on of the Apostle's hands the Holy Spirit came, he offered money, saying, "Give me also this power that

on whosoever I lay my hands he may receive the Holy Spirit." And there are many men and women after two thousand years, who think with Simon Magus, that the power of righteousness, of reality can be bought with silver and gold, if you have the price. But Peter said unto him, "Thy silver perish with thee because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter for thy heart is not right before God." And young ladies and gentlemen, the same old curse falls upon such men today. The man who thinks the power that belongs to education, character, holiness, can be bought with money must meet the curse that rests on fools.

The main interest, however, for us, lies in the character and record of Philip and it is to him we want to give our attention. Philip is first introduced to us in the sixth chapter of the books of Acts. There was a great need of moral leadership in the church at that time and the historians tell us the manner of the churches' procedure in selecting this leadership and the kind of men that were sought for the leadership. They were "Men of good report, full of the Holy Ghost and of wisdom." That is to say, these men were men of good reputation, sincerely religious and possessed of intelligence. Philip was one of the men chosen at that time. He was a fellow-townsmen of Stephen who was irresistible in his wisdom and the spirit by which he spoke, who was so mighty and so possessed of the spirit of God that, when under trial and false accusation, the glory of his character and his conscious experience of God so illuminated his face that those who beheld it saw as it had been, the face of an angel.

The narrative is not extended but the description speaks volumes. It goes on to tell us of a persecution that befell these men that were with the saints of Jerusalem and the way they carried themselves in the midst of such circumstances; and how they were scattered abroad throughout the regions around about; and how that man Stephen lost his life; but with all that happened, these men did not lose their vision, nor their courage, nor their message; and Philip went down to the city of Samaria and proclaimed unto them the Christ, and the multitudes gave heed with one accord to the things that were spoken by Philip.

Thus does the historian in his genuine and simple way tell us of this man and the secret of his mastery of men, of his circumstances and of the multitudes. The inferences of this record concerning Philip lead us to declare three things.

(1) **That Education is one of the worthiest assets of life.** "To say this," you say, "is but to utter a commonplace." Granted. But it has become a commonplace because the experience of the centuries and the generations preceeding us have confirmed it. The college has been founded and supported to perpetuate a commonplace. Four years ago you and I, men and women of 1921, entered this institution together. On that opening day I said, the business of the college is to release personality through the processes of study, teaching and fellowship. The college has functioned in an effort to prepare you to receive the worthy assets of life wherever found, in enabling you to transmute these into your own personality and to lead you to so relate your personality to God and men as to render the greatest service. The measure of success attained in these processes has depended upon the faculty which you have met, on the one hand, and on the other, upon your fidelity to the opportunity and responsibility which the college has afforded. You have finished the course. If you have kept the faith, and if you continue to keep it, there is laid up for you a crown which no man can take away.

In this educational process the college has not presumed to make such deposits of literature, of history, science, mathematics, or of language in your mind as to furnish you with a sufficient amount for all the years of your life which are to follow. To be quite honest with you, I think it is well that you have passed your examinations in these things recently; for not many men and women who have come out from colleges could do much

with examination tests that professors in these departments might give ten years after their commencement day. I hope, however, that we have made such a deposit in your life through these educational processes as to have given you a taste, indeed a passion, a burning desire, for some great quest in life that will lead you on and on through the years, so that you may have that amazing experience spoken of in the scripture in which one goes "from strength to strength." You have had an opportunity that comes to about four men and women out of a hundred. Now you face responsibilities for the multitudes. Those ninety-six out of each hundred are looking to you for leadership and unless you have received this inspiration and been vitalized by a passion for the noblest and worthiest things in life you will fail of the grandeur of the opportunity and the measure of your responsibility.

To come back to this man Philip. Philip was an educated man. As I have already said, he was intelligent; "full of wisdom." These words indicate to us his acquaintance with particular subjects. In the last part of the chapter we learn that he had an acquaintance with the word of God. We learn that he could relate it to the facts of history, that he could interpret it, and that he could guide others also to understand it. Philip, under the leadership of God, had gone down to the south and west on the road from Jerusalem to Gaza. As he went on his way, behold, an Ethiopian, a servant of Candace, the queen of the Ethiopians, who was over all her treasures was on his way from Jerusalem to Ethiopia and as he journeyed he was reading in the Old Testament that marvelous passage in the prophecy of Isaiah as recorded for us in the 53rd chapter. He did not understand what he read. Philip, with a passion for making the message known, attached himself to the stranger's chariot and took up with him the subject of the text which he read. The Ethiopian confessed his inability to understand the prophet and appealed, as the great rank and file of men continue to do to this day, to the man of intelligence, to interpret the literature and the message of the prophet and to relate it to history and life, as he and others actually lived it, and thus to guide him to an apprehension of the truth by which all men live. Philip was equal to the occasion because he was not only intelligent but learned and his faculties were awakened for the purpose of interpreting literature and life.

Young ladies and gentlemen, that same field of action is crowded with men and women today; and they are waiting for such as you to do the same for them that Philip did for the Ethiopian. If you have done well with the day and opportunity through which these four years have led you, you will be ready for this task. But keep it in mind that your fitness will be perpetuated only in proportion as you continue the processes of these four years. You cannot continue your studies in all of these departments of life, now that your school days are over, as you have pursued such studies during these four years. It was never intended that you should. But it is demanded that you do continue to think; to study; to read; to write; to investigate; to compare and to gather from the broad fields of life's experience the worthy deposits of life, and transmute them into your personality, and so continually to relate your personality to God and to men as to render the greatest service.

The great mistake that many men and women make after their school days are over is to fall back into the ways of the multitude. They cease to meet the challenge of life; their tastes become common—if not unclean. They make no excursions into the hill country and climb no mountain peaks. It may be, that during their college days, they sought out the easy courses and allowed their energies to be dissipated in the frivolities of social life. They yielded to no great and mastering purpose; they did not drive themselves to the difficult; they made no scrutiny of the testimony offered by the witnesses that appeared before the court of their judgement; and when their school days are over no permanent impression is left upon them, no worthy deposits transmuted into them. And when a few short years have passed they have become one of the common crowd

that renders no service to God or man. What a sad waste of opportunity and what a failure is such a life!

Let no such record be made of you. We are living in a time when all the waters of human life are stirred. Indeed, it seems as though there are no quiet waters. Life is a stream,—a rushing, roaring torrent. The whole world is upset and disturbed. All the instruments for education and the opportunities to use them have been placed within the reach of the multitudes and they have not been slow to use them. More than ever there is the need of leadership, because of the better conditions of those who are led. Men and women just out of college must realize that, if they are to maintain their place in the world as educated men and women, all the opportunities for enlarging the deposits of the worthy assets of life in themselves must be improved. They must continue to study, to read and to relate life's elements to each other. Prepare yourselves to take your place in the community in which you go as interpreters of the past to the present and of the present to itself and to the future. Accept the responsibilities for guiding others. That is what they expect of you and that is what you ought to be prepared to do. Do not allow it ever to be said that you have ceased to grow; and do not be a Simon Magus. Be a Philip.

The second message this history of Philip brings to us this morning is on character. After all has been said and attempted do not forget, the most worthy and incomparable assets in life list, character;—Not your reputation or what you are believed to be, or esteemed to be but character—what you are:—Your innate fidelity to truth, to purity, to beauty, to mercy to righteousness, to law, to order.—Character is that deposit of reality which is found in you when in the course of life you are tested by the circumstances which challenge your relation to these things. When the challenge of loyalty to truth came you were faithful, you did not hedge, you did not prevaricate by look or word or deed; you were faithful and truth was proven to be your possession, your character. When the unclean and soiled elements of the world met you they apologized for intruding upon you. If they were so sodden or depraved that they were insensible to the claims of purity and virtue, then they flaunted their filth in your face as a man might flourish a dirty cloth in the face of an innocent child. I saw such a one not long since at the railroad station. He thought himself to be playing the good fellow when he told his filthy, vulgar, loathsome story. Some laughed and thus joined in the ribaldry and sport of filth. After that we took a new measurement of that company of men and noted those who were at home with him. We measured that man, and we walked away, as a man under a cloud of gas hastens to escape the poison that hovers across the landscape, breathing deep when he finds the clean, pure wind of heaven blowing on his face. That man may pay his debts, he may be kind to his loved ones, he may be successful in business, he may do this, or he may do that, for sweet charity's sake, but we can not accept his character or believe in its ultimate reality.

This is the case of Philip—he was a man of character. And the dynamic of his intrinsic worth made the impress of his personality upon the people irresistible. And the historian records the contrast in impact made by Simon Magus over against that made by Philip.

It is said of Simon, that he used sorcery and amazed the people of Samaria, giving out that he himself was some great one; but the transitoriness of his success is indicated for us by the scripture that follows hard on these lines: "But when they believed Philip." It is not said that they believe Simon: It is only said that they were amazed. It is not said that Simon carried any influence; it is only said that he had devices. It is not said that any one turned to him; it is only said they wondered at him. It is not said that anyone gave themselves to him; it is only said that they were astonished by him. The strength of character in contrast with the impotence of chicanery comes out immediately in the words "But when they believed Philip."

"Listening they learned the might of words,
Manhood to back them constant as a star."

And immediately they gave themselves to Philip. They put themselves in his hands. Both men and women trusted him. Even Simon himself was convinced of the superiority of Philip. He at once sought to obtain and possess the secret of his power. There is no explanation of the radical contrast better than to recognize herewith a difference in character and the man of character was more than a match for the man of sorcery and deceit. And the Sorcerer knew he was a Sorcerer in contrast with reality, with genuineness, with truth, with a man—a real man.

Again the strength of character is manifest in the sensitiveness with which character interprets its circumstances and surroundings. There was no fooling Philip or his friend—the Apostle Peter. These men knew the sorcerer was a deceiver. When they saw him in their audience they doubtless marked him. When he thought to buy the prerogatives and power of righteousness which he could not command they did not hesitate to denounce him. They did not need someone to tell them this man's character would not stand the tests—they knew that it had not, already. And with driving denunciation they read him out before all who heard. "Thou hast neither part nor lot in this matter,—for thy heart is not right before God." Young ladies and gentlemen, character, strong, robust, abundant, a bounding, vital, holy character is the finest antidote to poison to be found in all the world.

Character has a ruggedness of strength and solidity that is like the mountain peak lifting its head high toward heaven. There is a sense of stability, of permanence and dependableness that a man wants in foundations, on which he can build with a certainty that, though the flood come and the winds beat upon the structure, it shall not fall, being founded on a rock. We never hear much about Philip but everything that we do hear about him is that he was to be depended upon. He was the man who stood straight and strong when the storms of persecution broke upon him. He was faithful to his trust, it mattered not whither untoward circumstances might drive him. He was a man who was ever ready for service, wherever duty might call him. He was a man always active in the promotion of truth whether at home or on a journey, whether in the company of friends, or in the company of strangers. In Jerusalem, in Samaria, before deceivers, or with friends, with Jews or with Gentiles, at home or abroad, Philip was always to be depended upon. He was loyal and true. He was open and sincere. He was courageous and kind. He was a man who was always counted right.

Can you imagine a man like that bluffing, deceiving, mystifying, prevaricating, or misleading any man or woman in the way?

Can you imagine a man like that in a college recitation room, or in an examination test, or in the membership of a literary society, or taking part in student activities of any sort?

If so, what kind of a record did he make? Would he tell the faculty, the president, a professor or dean things that utterly twisted the truth? What would be the history of the college honor system, of college student government, of college society records, of college social activities, of college politics in the hands of a man like that? "Safe"—I can hear you say, "Utterly safe."

Well, young ladies and gentlemen—is not that what we want in college life? And what will be the fate of Social institutions—such as the home, the school, the church, the state,—what will be the record of business, of manufactory, of trade, of politics, of community life, of professional practice amongst the people if men and women like that go out of college at this and coming commencement days to do the work of the world? Again you say "Safe" "Utterly Safe."

Well, is not that what we want? Do not my interests and your interests require that? Then what kind of men and women are we? What kind shall we be? What kind shall we have at college? Shall we have the posterity of Simon Magus, who was a bluffer, or shall we have the posterity that belongs to Philip whom the people believe—men of character, righteousness and truth? It is up to you and to me to say which. We can be what we want, we can have the kind of men and women in the college and in the world that we want.

(3) But let us come back to our man Philip again. What does the record teach—**He was a man of education, character and religion.**

Young ladies and gentlemen—there is a very great danger that we lose our appraisalment of religion and that means ultimately we lose our religion. Let us not forget—it is just as true of the best educated characters or nation in the world, as it is of the most backward and illiterate, that the loss of conscious relationship with the unseen and eternal means darkness and death.

We live in a scientific age. That is to say—the scientist and his laboratory have come to scrutinize all things, and to command the attention of all men, and to claim the right of ultimate judgement upon all the assets of life. This scientific age has proposed fundamental postulates for the interpretation of phenomena and extended its application of these postulates to all data with the confidence that belongs to a successful demonstrator. It has discounted the assets of life to which its postulates and methods can not be applied or which when applied have not yielded to the scientist satisfactory results. It has come about that religion has been discounted by such treatment since its fundamental concern is with the spiritual, the unseen and the eternal. The content of religion has been interpreted, and confident judgement pronounced upon it, by the postulates that have been successfully applied to the continuity of interaction of temporal factors and physical relationships. The result is the authority of religion and the value of its content is sadly discounted. We have been too dominantly under the postulates of phenomena,—appearances,—things that are seen. No man hath seen God at any time. No man by searching can find Him out. Our scrutiny can not fix Him. Our intellect can not comprehend Him. Our processes can not isolate Him. "Therefore," says the laboratory, "we can not know him. All claims of experience referred to Him are not possible of verification because we do not know God." Wise and careful scientists have cautioned against our processes but the total impact of the scientific methods and processes has been unfriendly in the appraisalment of religion.

But this attitude does not change the facts of consciousness that are embodied in a character like Philip or the spiritual posterity that has come after him. As Dr. Dodd suggests in his commentary on the Gospel of John, —men are not made good by mistake, so we may assume with confidence born of experience that men are not made good by accident, or without a sufficient cause. And while we may not see God as phenomena it is also true no man has seen atoms or molecules. While we do not know the "how" of many things we are fully confident of the fact of things and of personality. We may not be able to see God, but it is He.

"Who sees with usual eye, as God of all
A hero perish or a sparrow fall
Atoms or systems into ruin'd
And now a bubble burst, and now a world."

When the fact of God in Christ becomes a conviction in the life of a man or a woman and is acted upon it very soon comes to be validated as a conscious experience. And when the fact of God becomes a conscious experience it illuminates character with a glory never seen on sea or land; it vitalizes it with power; it touches it with light ineffable; it endows it with grace; it supplies it with wisdom; it sensitizes it to what is right and just

and pure and good; it makes character religious. That is what happened to Philip and what happened to the people that believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, and that is what has happened through nineteen centuries to men and women who have believed the spiritual posterity of Philip preaching the same gospel that Philip preached, and that is what has or may happen to each man and woman in this house who will accept the fact of God's revelation of himself in Jesus Christ and act upon that fact. Such men and women can have an experience that will take those who are like Simon Magus and save them from themselves, from their sorceries and decits and give them such a touch of reality as will make them unafraid for the advent of any accident or surprise which reality will bring. Such men and women slip out of the jeopardy of deceit, of falseness, of chicanery or of bluff into the realm of reality itself. They may even come to know what Paul knew when he declared that he knew Him in whom he had believed and was persuaded that He was able to keep that which was committed unto Him against any day. They can carry on day after day—unafraid.

Young ladies and gentlemen, this is no academic, or impracticable theory, inapplicable to present needs or the issues of the present hour. This is an imperative necessity for this day and this nation if we are to escape defeat and decay. Mr. Rodger Babson in one of his letters of April to his clients, commenting on the Stillman case and that characters relation to the City National Bank of New York, advises them to beware of making their investments in institutions directed by men whose want of religion is so marked as to allow them to trifle with the great trusts of life. Investments after all have no guarantees in surplus funds sufficient to meet the possibilities for loss which men of immorality and without religion impose.

No, we do not want any pious smirking or platitudes; we want religion—**conscious experience born of conduct based upon a conviction of the fact of God.** This drives students to despise a bluffer, to hate a liar, to expose a thief, to denounce a hypocrite... It gives them courage to stand when truth, righteousness, honesty and good report are assailed. And when men and women in their college days have established such a record as that they do not show the white feather in after life.

And when they believed Philip—then the people accepted his message and gave themselves to him. May this, young ladies and gentlemen be the history recorded for you—the people believing you, giving themselves to you.

A few extra copies of this Bulletin may be had on early request.

C
P25 JB

PARSONS



COLLEGE

BULLETIN

R. Ames Montgomery, D. D., LL. D.

President

Howard McDonald, A. M., Ph. D.

Dean

Fred D. Mason, Treasurer and Business Manager

Series XX

FAIRFIELD, IOWA, JUNE, 1921

No. 25

Issued Monthly. Official Organ of the Board of Trustees
Entered as Second-Class Matter at the Postoffice, Fairfield, Iowa.

BACCALAUREATE SERMON, PARSONS COLLEGE

PRESIDENT R. AMES MONTGOMERY

JUNE 5, 1921

Acts 8:12 "But when they believed Philip"

"The Worthy Assets of Life"

The Bible has been described as the Epitomy of history. It is alive with moving, achieving, commanding personalities. They have the elements of universality. The interests, the motives, the conflicts, the anxieties, the passion, the purpose of the whole race are somewhere, in some way, to some degree personified in the men and women of the Bible. The man who comes to know his Bible and to be familiar with the characters and messages it presents will have as accurate intelligence in respect to human nature, its moving force, its subtle masteries as is possible for one to gather from books.

This scripture is a record in contrasts. Two men are focused in the foreground; their deeds and works—their controlling interests are set one over against the other. One man is genuine, the other full of deceit, one is intelligent and righteous, full of service for his fellow men; the other is selfish, ignorant and profane. They represent two different types that persist to this day. Simon Magus was a public character in the towns of Samaria. Philip the Evangelist was an itinerating preacher, driven out of Jerusalem for the faith which he held; but not suppressed by the persecution which befell him. These two men faced each other in the course of human events and the metal of each was defined. These men take their place on the stage of human life and live before us because they are of the same stuff, face the same challenge, react in the same fashion as men and women of the present.

Simon the sorcerer made his impact upon his community; and the record is that he amazed the people with his sorceries. It is something to amaze the people. But that does not assure a man's destiny. It is something to cause people to speculate; but that does not assure their commitment. It is an accomplishment, possibly, to be a presdicator; but it does not establish a man in the heart of security. It is possible to amaze the people with the practice of deceptions; but it is not possible by this process to establish one's permanency. Such was the case of Simon the Sorcerer.

Philip the Evangelist made his appearance in that community also. And from the day of his appearance made his impact upon the community and

UNIVERSITY OF ILLINOIS LIBRARY
SEP 15 1921

upon the Sorcerer and his sorceries. The record is that they—"believed Philip"; which was never said about Simon Magus. It could not be said for they knew he was a deceiver. His situation was a precarious one and subject to the easy assault of accidents. No sorcerer, no deceiver, no bluffer, no sleight of hand performer can ever be sure of his position; for he is ever liable to the sudden appearance of reality, of truth, of righteousness, of wisdom, of sacrifice and the purpose to serve. It makes no difference who a bluffer, a sleight of hand performer, a sorcerer may be. The tests of life ultimately reduce things and speech and deeds and folk to reality.

Simon Magus has much posterity. In this day and age of the world's work, as in all other ages, we have men in every walk of life, who deceive and amaze the public for personal profit and justify any course in conduct that can be "got by with." They work in every field of human interest. They are not only the poor Witches of Endor who advertise themselves as palmists and mediums; but they are in the field of politics and literature and education and religion and business and all the learned professions where individual and corporate life find opportunity for action and for gain! They have played upon the sympathies of a great nation in the stress of war and persuaded churches, christian associations and religious people of various sorts, to repudiate their intelligence and convictions and become agents for a tobacco trust! They have appealed to national hatred and race prejudices and caused multitudes to surrender a glorious idealism for selfish commercialism! By suppressed intelligence they have misled a nation as to the persecutions, the sufferings and deaths which a timid and peaceful nation have endured at the hands of a dominant and military government and, so far, have gotten by with it!

One of the misfortunes befalling men who enter college life is that they sometimes fall into the hands and fellowship of the posterity and postulates of Simon Magus. Such men tell themselves and sometimes their fellows that, "All a man needs in college is to be able to put up the bluff and get by with it to get your sheepskin from any college." It is possible for a man to put up a bluff and get by with it, even to obtaining a diploma; but not for aye without discovery. It is possible for a man to amaze the college with such sorceries as a bluffer practices and get by a professor, a dean, a president, or a committee. **But no man ever got by himself.** Simon Magus practiced sorcery and in spite of himself became a sorcerer. He could be that, because that is what he gave himself to and what a man gives himself to he becomes, to the amazement of everybody. They could not escape the fact that he was a sorcerer because it was written in his face, gave the touch of color to his appearance, lent its tones to his utterance and determined the very stance he took on every green where he played life's game. And what was true then is true now, the posterity of Simon Magus, who got by with a bluff, became bluffers known and read of all men in spite of themselves. The public is sometimes far too courteous to speak of a man's misfortune, especially when it is written in his face; but life is ultimately inexorable and puts a man down for what he has lived and wrought. The public may be amazed but it does not give itself to bluffers.

Another very interesting thing recorded in this scripture regarding Simon is that he believed the most worthy assets of life can be bought with money. When Simon saw the power of the spirit of God at work through a good man he sought to secure the same for himself by purchase. It is the curse of such souls that they know not the measure of their limitations. They have no goal in life except what they "get out of it." They labor under the delusion that all men labor for the same prize for which they seek, ie—money. The most powerful thing in their lives is the lure of cash. They believe this to be the ultimate power in all lives. If you have money enough you can buy anything and everything. When Simon Magus saw that through the laying on of the Apostle's hands the Holy Spirit came, he offered money, saying, "Give me also this power that

on whosoever I lay my hands he may receive the Holy Spirit." And there are many men and women after two thousand years, who think with Simon Magus, that the power of righteousness, of reality can be bought with silver and gold, if you have the price. But Peter said unto him, "Thy silver perish with thee because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter for thy heart is not right before God." And young ladies and gentlemen, the same old curse falls upon such men today. The man who thinks the power that belongs to education, character, holiness, can be bought with money must meet the curse that rests on fools.

The main interest, however, for us, lies in the character and record of Philip and it is to him we want to give our attention. Philip is first introduced to us in the sixth chapter of the books of Acts. There was a great need of moral leadership in the church at that time and the historians tell us the manner of the churches' procedure in selecting this leadership and the kind of men that were sought for the leadership. They were "Men of good report, full of the Holy Ghost and of wisdom." That is to say, these men were men of good reputation, sincerely religious and possessed of intelligence. Philip was one of the men chosen at that time. He was a fellow-townsmen of Stephen who was irresistible in his wisdom and the spirit by which he spoke, who was so mighty and so possessed of the spirit of God that, when under trial and false accusation, the glory of his character and his conscious experience of God so illuminated his face that those who beheld it saw as it had been, the face of an angel.

The narrative is not extended but the description speaks volumes. It goes on to tell us of a persecution that befell these men that were with the saints of Jerusalem and the way they carried themselves in the midst of such circumstances; and how they were scattered abroad throughout the regions around about; and how that man Stephen lost his life; but with all that happened, these men did not lose their vision, nor their courage, nor their message; and Philip went down to the city of Samaria and proclaimed unto them the Christ, and the multitudes gave heed with one accord to the things that were spoken by Philip.

Thus does the historian in his genuine and simple way tell us of this man and the secret of his mastery of men, of his circumstances and of the multitudes. The inferences of this record concerning Philip lead us to declare three things.

(1) **That Education is one of the worthiest assets of life.** "To say this," you say, "is but to utter a commonplace." Granted. But it has become a commonplace because the experience of the centuries and the generations preceeding us have confirmed it. The college has been founded and supported to perpetuate a commonplace. Four years ago you and I, men and women of 1921, entered this institution together. On that opening day I said, the business of the college is to release personality through the processes of study, teaching and fellowship. The college has functioned in an effort to prepare you to receive the worthy assets of life wherever found, in enabling you to transmute these into your own personality and to lead you to so relate your personality to God and men as to render the greatest service. The measure of success attained in these processes has depended upon the faculty which you have met, on the one hand, and on the other, upon your fidelity to the opportunity and responsibility which the college has afforded. You have finished the course. If you have kept the faith, and if you continue to keep it, there is laid up for you a crown which no man can take away.

In this educational process the college has not presumed to make such deposits of literature, of history, science, mathematics, or of language in your mind as to furnish you with a sufficient amount for all the years of your life which are to follow. To be quite honest with you, I think it is well that you have passed your examinations in these things recently; for not many men and women who have come out from colleges could do much

with examination tests that professors in these departments might give ten years after their commencement day. I hope, however, that we have made such a deposit in your life through these educational processes as to have given you a taste, indeed a passion, a burning desire, for some great quest in life that will lead you on and on through the years, so that you may have that amazing experience spoken of in the scripture in which one goes "from strength to strength." You have had an opportunity that comes to about four men and women out of a hundred. Now you face responsibilities for the multitudes. Those ninety-six out of each hundred are looking to you for leadership and unless you have received this inspiration and been vitalized by a passion for the noblest and worthiest things in life you will fail of the grandeur of the opportunity and the measure of your responsibility.

To come back to this man Philip. Philip was an educated man. As I have already said, he was intelligent; "full of wisdom." These words indicate to us his acquaintance with particular subjects. In the last part of the chapter we learn that he had an acquaintance with the word of God. We learn that he could relate it to the facts of history, that he could interpret it, and that he could guide others also to understand it. Philip, under the leadership of God, had gone down to the south and west on the road from Jerusalem to Gaza. As he went on his way, behold, an Ethiopian, a servant of Candace, the queen of the Ethiopians, who was over all her treasures was on his way from Jerusalem to Ethiopia and as he journeyed he was reading in the Old Testament that marvelous passage in the prophecy of Isaiah as recorded for us in the 53rd chapter. He did not understand what he read. Philip, with a passion for making the message known, attached himself to the stranger's chariot and took up with him the subject of the text which he read. The Ethiopian confessed his inability to understand the prophet and appealed, as the great rank and file of men continue to do to this day, to the man of intelligence, to interpret the literature and the message of the prophet and to relate it to history and life, as he and others actually lived it, and thus to guide him to an apprehension of the truth by which all men live. Philip was equal to the occasion because he was not only intelligent but learned and his faculties were awakened for the purpose of interpreting literature and life.

Young ladies and gentlemen, that same field of action is crowded with men and women today; and they are waiting for such as you to do the same for them that Philip did for the Ethiopian. If you have done well with the day and opportunity through which these four years have led you, you will be ready for this task. But keep it in mind that your fitness will be perpetuated only in proportion as you continue the processes of these four years. You cannot continue your studies in all of these departments of life, now that your school days are over, as you have pursued such studies during these four years. It was never intended that you should. But it is demanded that you do continue to think; to study; to read; to write; to investigate; to compare and to gather from the broad fields of life's experience the worthy deposits of life, and transmute them into your personality, and so continually to relate your personality to God and to men as to render the greatest service.

The great mistake that many men and women make after their school days are over is to fall back into the ways of the multitude. They cease to meet the challenge of life; their tastes become common—if not unclean. They make no excursions into the hill country and climb no mountain peaks. It may be, that during their college days, they sought out the easy courses and allowed their energies to be dissipated in the frivolities of social life. They yielded to no great and mastering purpose; they did not drive themselves to the difficult; they made no scrutiny of the testimony offered by the witnesses that appeared before the court of their judgement; and when their school days are over no permanent impression is left upon them, no worthy deposits transmuted into them. And when a few short years have passed they have become one of the common crowd

that renders no service to God or man. What a sad waste of opportunity and what a failure is such a life!

Let no such record be made of you. We are living in a time when all the waters of human life are stirred. Indeed, it seems as though there are no quiet waters. Life is a stream,—a rushing, roaring torrent. The whole world is upset and disturbed. All the instruments for education and the opportunities to use them have been placed within the reach of the multitudes and they have not been slow to use them. More than ever there is the need of leadership, because of the better conditions of those who are led. Men and women just out of college must realize that, if they are to maintain their place in the world as educated men and women, all the opportunities for enlarging the deposits of the worthy assets of life in themselves must be improved. They must continue to study, to read and to relate life's elements to each other. Prepare yourselves to take your place in the community in which you go as interpreters of the past to the present and of the present to itself and to the future. Accept the responsibilities for guiding others. That is what they expect of you and that is what you ought to be prepared to do. Do not allow it ever to be said that you have ceased to grow; and do not be a Simon Magus. Be a Philip.

The second message this history of Philip brings to us this morning is on **character**. After all has been said and attempted do not forget, the most worthy and incomparable assets in life list, character;—Not your reputation or what you are believed to be, or esteemed to be but character—what you are:—Your innate fidelity to truth, to purity, to beauty, to mercy to righteousness, to law, to order.—Character is that deposit of reality which is found in you when in the course of life you are tested by the circumstances which challenge your relation to these things. When the challenge of loyalty to truth came you were faithful, you did not hedge, you did not prevaricate by look or word or deed; you were faithful and truth was proven to be your possession, your character. When the unclean and soiled elements of the world met you they apologized for intruding upon you. If they were so sudden or depraved that they were insensible to the claims of purity and virtue, then they flaunted their filth in your face as a man might flourish a dirty cloth in the face of an innocent child. I saw such a one not long since at the railroad station. He thought himself to be playing the good fellow when he told his filthy, vulgar, loathsome story. Some laughed and thus joined in the ribaldry and sport of filth. After that we took a new measurement of that company of men and noted those who were at home with him. We measured that man, and we walked away, as a man under a cloud of gas hastens to escape the poison that hovers across the landscape, breathing deep when he finds the clean, pure wind of heaven blowing on his face. That man may pay his debts, he may be kind to his loved ones, he may be successful in business, he may do this, or he may do that, for sweet charity's sake, but we can not accept his character or believe in its ultimate reality.

This is the case of Philip—he was a man of **character**. And the dynamic of his intrinsic worth made the impress of his personality upon the people irresistible. And the historian records the contrast in impact made by Simon Magus over against that made by Philip.

It is said of Simon, that he used sorcery and amazed the people of Samaria, giving out that he himself was some great one; but the transitoriness of his success is indicated for us by the scripture that follows hard on these lines: "But when they believed Philip." It is not said that they believe Simon: It is only said that they were amazed. It is not said that Simon carried any influence; it is only said that he had devices. It is not said that any one turned to him; it is only said they wondered at him. It is not said that anyone gave themselves to him; it is only said that they were astonished by him. The strength of character in contrast with the impotence of chicanery comes out immediately in the words "But when they believed Philip."

"Listening they learned the might of words,
Manhood to back them constant as a star."

And immediately they gave themselves to Philip. They put themselves in his hands. Both men and women trusted him. Even Simon himself was convinced of the superiority of Philip. He at once sought to obtain and possess the secret of his power. There is no explanation of the radical contrast better than to recognize herewith a difference in character and the man of character was more than a match for the man of sorcery and deceit. And the Sorcerer knew he was a Sorcerer in contrast with reality, with genuineness, with truth, with a man—a real man.

Again the strength of character is manifest in the sensitiveness with which character interprets its circumstances and surroundings. There was no fooling Philip or his friend—the Apostle Peter. These men knew the sorcer was a deceiver. When they saw him in their audience they doubtless marked him. When he thought to buy the prerogatives and power of righteousness which he could not command they did not hesitate to denounce him. They did not need someone to tell them this man's character would not stand the tests—they knew that it had not, already. And with driving denunciation they read him out before all who heard. "Thou hast neither part nor lot in this matter,—for thy heart is not right before God." Young ladies and gentlemen, character, strong, robust, abundant, a bounding, vital, holy character is the finest antidote to poison to be found in all the world.

Character has a ruggedness of strength and solidity that is like the mountain peak lifting its head high toward heaven. There is a sense of stability, of permanence and dependableness that a man wants in foundations, on which he can build with a certainty that, though the flood come and the winds beat upon the structure, it shall not fall, being founded on a rock. We never hear much about Philip but everything that we do hear about him is that he was to be depended upon. He was the man who stood straight and strong when the storms of persecution broke upon him. He was faithful to his trust, it mattered not whither untoward circumstances might drive him. He was a man who was ever ready for service, wherever duty might call him. He was a man always active in the promotion of truth whether at home or on a journey, whether in the company of friends, or in the company of strangers. In Jerusalem, in Samaria, before deceivers, or with friends, with Jews or with Gentiles, at home or abroad, Philip was always to be depended upon. He was loyal and true. He was open and sincere. He was courageous and kind. He was a man who was always counted right.

Can you imagine a man like that bluffing, deceiving, mystifying, prevaricating, or misleading any man or woman in the way?

Can you imagine a man like that in a college recitation room, or in an examination test, or in the membership of a literary society, or taking part in student activities of any sort?

If so, what kind of a record did he make? Would he tell the faculty, the president, a professor or dean things that utterly twisted the truth? What would be the history of the college honor system, of college student government, of college society records, of college social activities, of college politics in the hands of a man like that? "Safe"—I can hear you say, "Utterly safe."

Well, young ladies and gentlemen—is not that what we want in college life? And what will be the fate of Social institutions—such as the home, the school, the church, the state,—what will be the record of business, of manufactory, of trade, of politics, of community life, of professional practice amongst the people if men and women like that go out of college at this and coming commencement days to do the work of the world? Again you say "Safe" "Utterly Safe."

Well, is not that what we want? Do not my interests and your interests require that? Then what kind of men and women are we? What kind shall we be? What kind shall we have at college? Shall we have the posterity of Simon Magus, who was a bluffer, or shall we have the posterity that belongs to Philip whom the people believe—men of character, righteousness and truth? It is up to you and to me to say which. We can be what we want, we can have the kind of men and women in the college and in the world that we want.

(3) But let us come back to our man Philip again. What does the record teach—**He was a man of education, character and religion.**

Young ladies and gentlemen—there is a very great danger that we lose our appraisement of religion and that means ultimately we lose our religion. Let us not forget—it is just as true of the best educated characters or nation in the world, as it is of the most backward and illiterate, that the loss of conscious relationship with the unseen and eternal means darkness and death.

We live in a scientific age. That is to say—the scientist and his laboratory have come to scrutinize all things, and to command the attention of all men, and to claim the right of ultimate judgement upon all the assets of life. This scientific age has proposed fundamental postulates for the interpretation of phenomena and extended its application of these postulates to all data with the confidence that belongs to a successful demonstrator. It has discounted the assets of life to which its postulates and methods can not be applied or which when applied have not yielded to the scientist satisfactory results. It has come about that religion has been discounted my such treatment since its fundamental concern is with the spiritual, the unseen and the eternal. The content of religion has been interpreted, and confident judgement pronounced upon it, by the postulates that have been successfully applied to the continuity of interaction of temporal factors and physical relationships. The result is the authority of religion and the value of its content is sadly discounted. We have been too dominantly under the postulates of phenomena,—appearances,—things that are seen. No man hath seen God at any time. No man by searching can find Him out. Our scrutiny can not fix Him. Our intellect can not comprehend Him. Our processes can not isolate Him. "Therefore," says the laboratory, "we can not know him. All claims of experience referred to Him are not possible of verification because we do not know God." Wise and careful scientists have cautioned against our processes but the total impact of the scientific methods and processes has been unfriendly in the appraisement of religion.

But this attitude does not change the facts of consciousness that are embodied in a character like Philip or the spiritual posterity that has come after him. As Dr. Dodd suggests in his commentary on the Gospel of John,—men are not made good by mistake, so we may assume with confidence born of experience that men are not made good by accident, or without a sufficient cause. And while we may not see God as phenomena it is also true no man has seen atoms or molecules. While we do not know the "how" of many things we are fully confident of the fact of things and of personality. We may not be able to see God, but it is He.

"Who sees with esual eye, as God of all
A hero perish or a sparrow fall
Atoms or systems into ruine hurl'd
And now a bubble burst, and now a world."

When the fact of God in Christ becomes a conviction in the life of a man or a woman and is acted upon it very soon comes to be validated as a conscious experience. And when the fact of God becomes a conscious experience it illuminates character with a glory never seen on sea or land; it vitalizes it with power; it touches it with light ineffable; it endows it with grace; it supplies it with wisdom; it sensitizes it to what is right and just

and pure and good; it makes character religious. That is what happened to Philip and what happened to the people that believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, and that is what has happened through nineteen centuries to men and women who have believed the spiritual posterity of Philip preaching the same gospel that Philip preached, and that is what has or may happen to each man and woman in this house who will accept the fact of God's revelation of himself in Jesus Christ and act upon that fact. Such men and women can have an experience that will take those who are like Simon Magus and save them from themselves, from their sorceries and decits and give them such a touch of reality as will make them unafraid for the advent of any accident or surprise which reality will bring. Such men and women slip out of the jeopardy of deceit, of falseness, of chicanery or of bluff into the realm of reality itself. They may even come to know what Paul knew when he declared that he knew Him in whom he had believed and was persuaded that He was able to keep that which was committed unto Him against any day. They can carry on day after day—unafraid.

Young ladies and gentlemen, this is no academic, or impracticable theory, inapplicable to present needs or the issues of the present hour. This is an imperative necessity for this day and this nation if we are to escape defeat and decay. Mr. Rodger Babson in one of his letters of April to his clients, commenting on the Stillman case and that characters relation to the City National Bank of New York, advises them to beware of making their investments in institutions directed by men whose want of religion is so marked as to allow them to trifle with the great trusts of life. Investments after all have no guarantees in surplus funds sufficient to meet the possibilities for loss which men of immorality and without religion impose.

No, we do not want any pious smirking or platitudes; we want religion—conscious experience born of conduct based upon a conviction of the fact of God. This drives students to despise a bluffer, to hate a liar, to expose a thief, to denounce a hypocrite... It gives them courage to stand when truth, righteousness, honesty and good report are assailed. And when men and women in their college days have established such a record as that they do not show the white feather in after life.

And when they believed Philip—then the people accepted his message and gave themselves to him. May this, young ladies and gentlemen be the history recorded for you—the people believing you, giving themselves to you.

A few extra copies of this Bulletin may be had on early request.

C
PR5J.

UNIVERSITY OF ILLINOIS LIBRARY
MAR 7 1923

PARSONS



COLLEGE

BULLETIN

Series XX

FAIRFIELD, IOWA, FEBRUARY, 1923

No. 28

Issued Monthly. Official Organ of the Board of Trustees
Entered as Second-Class Matter at the Postoffice, Fairfield, Iowa

"WE'LL WRITE YOUR BULLETIN," SAID STUDENTS

So Parsons College Message to High
School Graduates Is Product
of the Campus.

FAIRFIELD, Iowa, February 10.—
"What do high school seniors want
to know about a college to help them
select the one they will attend?" asked
President Howard McDonald of
Parsons college of a group of students.
"Let us write your bulletin for you;
we'll tell 'em," replied the students.
"We've just been over the road; we
know."

So these students went to work with
a vim and have put pep, enthusiasm,
attractiveness and information into
the little booklet that is being issued.

The bulletin tells just what every
young person is asking about college,
and ranges all the way from what it
costs to live in Fairfield, what the
chances of working ones way, on to
what the social life is on the cam-
pus, what credits are required and
what the chances are of getting into
the band.

Should
you
decide to
matriculate
at Parsons in
September, count
on a most cordial
welcome from both
students and faculty.

THE LIBRARY
OF THE
UNIVERSITY OF ILLINOIS
Dedicated to the High
School Seniors of Iowa.

GREETINGS

PARSONS COLLEGE offers to the young people of its territory a hearty welcome, firm friendships, pleasant surroundings, a careful, Christian education, a beautiful campus, splendid equipment, a chance for self help, the close and helpful sympathy of instructors, an opportunity to make a place for themselves and to have their merit recognized, good sports, and a standing that has been built up through long years of consistent adherence to high ideals and worthy standards.

The alumni are proud of Parsons, the students are loyal to it, other colleges respect it. There have gone out from it men who have made distinguished places for themselves and who have reflected honor upon it. There are professors upon its campus who are institutions in themselves and whose courses are noted for their thoroughness and broadening value. You are cordially invited to make Parsons **your college**.

AS TO THE CITY

Fairfield is a town of about 6000, situated at the intersection of the main line of the Burlington railroad and the Kansas City branch of the Rock Island. Intersecting lines connect with these, making the town easily accessible to all of southern Iowa. A good many students come to town by automobile, over the Pershing Way and other main roads. Living conditions in Fairfield are exceptionally good.

THIRTY-SIX ACRES OF BEAUTY

What is now the Parsons College campus was once thirty acres of Iowa woodland; today it retains this original beauty and has, in addition, the beauty which care and cultivation can give to nature. Here and there, artistic and comfortable buildings have been erected, and shrubbery has been set out in places where it will add most to the beauty of the whole.

In material equipment, Parsons is no less fortunate. The dormitories are conveniently located near the buildings used for classes and the library. The gymnasium is equipped with a large basket ball floor, gymnastic apparatus, showers, lockers, and all other up-to-date material. It is located next to the athletic field. The college laboratories are modern in every respect. New instruments of the latest type have been purchased this year for the use of the agriculture courses, which are rapidly expanding. Foster Hall is occupied by the science departments.

In addition to these buildings, Fairfield Hall is used for class rooms and for the college administration offices. It also contains rooms set aside for the use of the Y. M. C. A. and Y. W. C. A.

Barhydt Chapel and the Bible building which is connected with it constitute one of the most perfect examples of their type of architecture to be found in the state. The Bible building contains the biblical library and a museum in addition to class rooms. The chapel is equipped with a pipe organ and has a seating capacity of about six hundred.

A WORD FOR THE FACULTY

The faculty of Parsons college is made up of men who are in hearty sympathy with the ideals and traditions of the college. They are men who are capable of holding positions in much larger schools but who prefer the small college because of the opportunity for close personal contact with the students.

All the professors at Parsons have advanced degrees, either the Master's or Doctor's, and all have had wide experience as teachers. They offer the student not only the highest type of instruction, but also a friendship which is of great value.

A WEE DEMOCRACY

The students of Parsons are self-governing and the college campus is a small democracy. This student government is one factor which has helped to bring about an atmosphere of cooperation and good will, especially between students and faculty. Cases of violation of rule or tradition by an individual or an organization are brought before the student council, investigated, and acted upon, subject always to approval by the faculty. This system eliminates much friction and tends to create a spirit of fair play, broad-mindedness, and personal responsibility for the building up of a better Parsons. Every class and organization of any consequence on the campus is represented on the council, so there is no such thing as "taxation without representation."

COURSES OFFERED

(1) Parsons plans and organizes to meet the needs primarily of Southern Iowa. She is constantly adjusting her curriculum to accomplish this purpose. Note the following:

(2) Courses leading to the A. B., B. S., and B. M. Degrees.

(3) Pre-Medic, Pre-engineering, Pre-law, Pre-ministerial, Pre-agricultural, Pre-dental courses.

(4) Two-Year Normal Course.

(5) Two-Year Home Economics Course.

(6) Two-Year Public School Music Course.

(7) Extension Work for College Credit.

(8) Summer Quarter; Normal, High School, College Departments.

(9) Courses in Music; Piano, Organ, Violin and Voice.

(10) Physical Education; Glenn Devine at head of Department.

(11) Bible Department; endowed Bible Department, with its own building.

(12) Department of Business Administration.

ENTRANCE REQUIREMENTS

The student who can offer 15 units of credit from an approved high school has no difficulty in entering Parsons. Of these units, three must be English; two, Mathematics; one, Social Science; and one, Science. A wide latitude is permitted as to the remainder. No foreign language is required for entrance at the present time. A student may enter with fourteen credits as a conditional freshman. Opportunity will be given to remove the deficiency.

EXPENSES

Students coming from other institutions are surprised and pleased at the low living expenses in Fairfield. Rooms for young women at the dormitories are thirty-five and thirty-seven and a half dollars a semester, and board at Ballard hall is ninety-nine dollars a semester. Both men and women get their meals at Ballard. Rooms for men in town range in price from \$1.50 to \$2.50 a week, with light and heat. Board down town is the

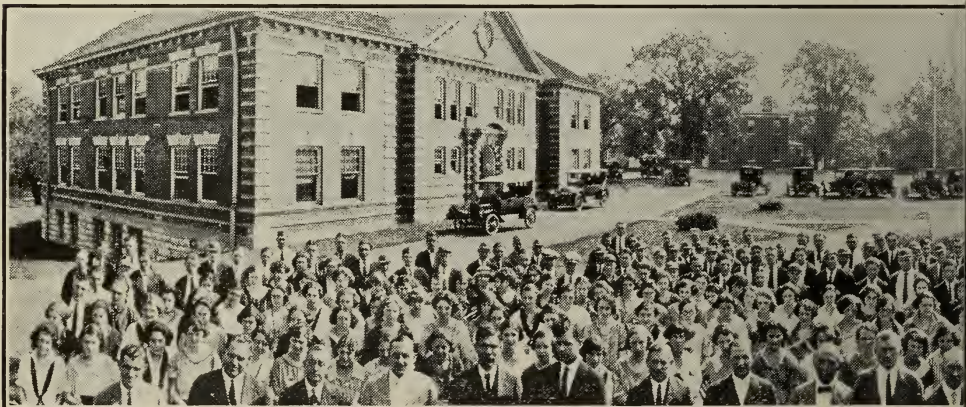
WATCH US GROW



Students and Faculty, October, 1920



Students and Faculty, October, 1921



Students and Faculty, October, 1922

WHY NOT JOIN THIS CROWD IN SEPTEMBER?

HELP US GROW



Students, 170



Students, 235



Students, 302

YOU WILL BE WELCOME

same or a little higher than at the dining hall. . The tuition and fees amount to sixty-seven and one half dollars a semester. These figures are the lowest for which standard service can be given.

OVER HALF ARE WORKING

Over half of the men of the college are working part time, paying part or all of their expenses. Many of them are working in the factories of the town, some are firing furnaces and doing odd jobs for the residents, and a good many work in the stores and offices. There are a few jobs around the campus. A considerable number wait tables in hotels and restaurants. Young women also have chances to work for part of their expenses, doing housework, waiting tables, clerking, and other work. The college office keeps a list of jobs which may be had by students.

Outside work can be done while the student is taking the full college course. Most of the students doing outside work are carrying fifteen hours of college work or more. Of course, some social activities must be given up, and grades are apt to suffer.

Students are not out of caste if they do work. Many of the most popular ones are the ones who are working. There is "Red" Lawson, end on the football team, and guard in basketball, who clerks in a drug store. "Ode" Beauchamp, who plays guard in football, works in a restaurant, and Glen Davis of Washington, who plays forward in basketball, works in a restaurant and is carrying sixteen hours of college work. In fact, half of the athletes and popular men of the school are working.

MUSIC A BIG PART

The musical note in Parsons college life is a melodious one that echoes all over the campus and is sounded in many ways.

It is dominated by the conservatory of music and finds expression through glee clubs, orchestra, band, choral society and the vesper choir.

The conservatory is located in Ewing Hall where there are five studio and practice rooms, seven pianos and a two-manual practice pipe-organ. The three-manual pipe-organ built by Austin and the remarkable Grand Knabe piano in Barhydt Chapel, are used for practice and recital purposes.

Five Musical Clubs

There are five musical organizations in the college and, in addition, the Fairfield Oratorio Society composed of about 125 college students and residents of Fairfield who can qualify for membership.

The Girls' Glee Club has a membership of eighteen. A most successful tour was made this year between semesters.

The Men's Glee Club composed of eighteen men makes its annual trip during Easter vacation.

The vesper choir, composed of 65 voices, furnishes the music at vesper services. An oratorio, Dubois, "Seven Last Words of Christ," was presented just before Easter.

The college orchestra is a sixteen piece organization.

The college band with from 20 to 25 instruments provides pep for the mass meetings and games of the school.

Credits Toward Degrees

Twelve credits in the conservatory are allowed for A. B. or B. S. degrees in regular college work. The degree of Bachelor of Music is conferred at the completion of four years work, on students desiring to specialize in music and at the same time to secure some college work. Students completing this course and giving a satisfactory public recital are granted, in addition, the Diploma of Graduate in Music. The two-year course in Public School Music has been accredited by the State Board of Examiners. Upon the completion of this course the Diploma in Public School Music is granted.

COLLEGE SPIRIT

The backing which is given all forms of athletics, debates, glee clubs, and similar organizations, and the conviction among the majority of students that Parsons is one of the best places to come for a college education, are two of the best evidences of the loyalty of Parsons students to their alma mater. And where we find loyalty, it is safe to say that there is also something worth while back of it, to which to be loyal.

The aim of the Booster Club, of which every student is a member, is to develop wholesome college spirit and to encourage student support of all forms of inter-collegiate activity. Pep meetings, led by the Booster president, are held before all games.

The Letter Club, made up of men who have won letters in one or more sports, has for its object the promotion of healthful athletics among the men. The club decides to whom letters should be given, and conducts the presentation of them. Its members are given life tickets to all college games.

SOCIETIES AND FRATERNITIES

Much of the social life of the college centers about the literary societies and the fraternities. Parsons has four upper class literary societies, two for men, the Orio and the Aldine, and two for women, the Empyrean and the Elzevir. Upper-classmen are eligible for election to membership. These societies are conducted by the students under the general regulation of the Inter-Society Council.

The programs are literary and give the students an opportunity for improvement in writing and speaking, besides the social advantage. Each society has its own hall.

There are four Freshmen literary societies, which are much like the upper class societies except that membership is required of all Freshmen and they receive one credit a year for their work in the society.

Two fraternities have been recently organized and occupy houses near the campus.

DRAMATICS AND DEBATE

Parsons has a Dramatic Club and a chapter of the honorary dramatic fraternity, Theta Alpha Phi. Membership in the first is open to any who take part in one of the plays presented by the club. To become a member of the other, further requirements of the national organization must be met. The Dramatic Club has given many successful plays, several performances being given annually. Three performances were given this year. Two of these, composed of groups of one-act plays, were open to competition by any student in college. The other, a long play, was limited to club membership.

The Iowa Zeta chapter of Pi Kappa Delta, national forensic fraternity, promotes interest in inter-collegiate oratory, debate, and public speaking. The fraternity confers on some of its members a badge varied and graduated according to merit and achievement. Under Prof. Fred G. Bale, the public speaking department is becoming one of the strong departments on the campus.

RELIGIOUS INFLUENCE

The campus influences at Parsons College are of the best. The Y. M. C. A. and the Y. W. C. A. are both live, working organizations, holding meetings every Wednesday morning, in which students, faculty, and out-of-town speakers take part. In addition to this, various other activities

are carried on in connection with both associations, such as gospel teams, social service work, and foreign missionary study. Also, the Y. M. and Y. W. together give one all-college party each month.

"Seek Ye" Week, a week of special meetings conducted by some noted evangelist, is another feature of the religious life at Parsons. During this week, all other student activities are subordinated to these meetings. Not only during this week, but throughout the entire year, the ministers of the various churches of Fairfield take an active and sympathetic interest in the college- and college students, and there is always a place for them in the life and work of the Fairfield churches.

Beautiful Vespers

Vesper services are held regularly every other Sunday afternoon of the school year in Barhydt Chapel. Special music by the vesper choir is a feature of these services. Addresses are given by members of the faculty and out-of-town speakers, and an attempt is made to make the vesper hour one of the most beautiful and impressive hours in the week.

A student Volunteer Band has been organized at Parsons.

ATHLETICS

Athletics at Parsons hold the position which most clear thinking educators have given them. They form an important part of the college life, but sport is not overstressed to the disadvantage of the primary purpose for which the college was founded.

Parsons is a member of the Iowa Intercollegiate Athletic Association, which consists of twelve of the strongest colleges in the state. These are banded together in the interest of better and cleaner athletics. No student can participate in any branch of athletics unless he is up to the standard set by the Conference in regard to scholastic standing, amateur rating, and other conditions. Freshmen are eligible for intercollegiate athletics at Parsons.

Glen Devine, one of the best known athletes in America, is at the head of the department of physical education. For three years he was one of the stars of the famous Iowa University football team. And he was honored by being placed on the "honor roll" of Walter Camp's All American team. Since coming to Parsons he has made a remarkable reputation. In the one year that he has been head coach he has turned out a team which won the championship of the Iowa Conference in football, and the basketball team is now among the leaders in the Conference race.

The outlook for other sports is equally promising. Prospects are excellent for the best track team in years and baseball should also be a success. Tennis and cross country running are among the minor sports.

Women's athletics also receive careful attention. A competent instructor has charge of the girl's work, which consists of gym work, tennis, basketball, and hiking.

Sports For Women

The Women's Athletic Association promotes sports among the women, arranges for hikes, the tennis tournament, and basketball games. Any woman of the college may become a member. A party is given by the W. A. A. annually. Letters and class numerals are given those members who have won the required number of points for their athletic activities. A May Day Fete, which is one of the most beautiful affairs given on the campus, is presented every spring. This year a gym. show was also given, to show the work that is being done in the physical education department.

For further information write Howard McDonald, President, Fairfield, Iowa.

P25 JB

Parsons



College

Bulletin

THE LIBRARY
OF THE
UNIVERSITY OF ILLINOIS

Howard McDonald, A. M., Ph. D., President.
Fred D. Mason, Treasurer and Business Manager.

Series XXIII

FAIRFIELD, IOWA, MAY, 1923

No. 2

Issued Monthly. Official Organ of the Board of Trustees
Entered as Second-Class Matter at the Postoffice, Fairfield, Iowa.

Commencement Week

This is your personal invitation to attend the Parsons College Commencement June 3-7, 1923.

Here is the entire program:

June 3rd—Sunday, 11 a. m., Baccalaureate Address, Barhydt Chapel, President Howard McDonald, Ph. D. Subject: "Life a Stewardship."
8:00 p. m. Address to the Christian Associations, Presbyterian Church, The Reverend C. D. Jacobs, D. D., Pastor First Presbyterian Church, Ottumwa, Iowa.

June 4th—Monday, 3:30 p. m. Freshman Oratorical Contest.
6:00 p. m. The May Day Pageant.
7:30 p. m. The College Sing-Out.
8:15 p. m. Concert, Barhydt Chapel—Mr. Fred Wise, Chicago.

June 5th—Tuesday, 2:30 p. m. Baseball—Monmouth vs. Parsons, Alumni Field.
8:00 p. m. Senior Play, High School Auditorium.

June 6th—Wednesday, 8:00 a. m. Trustees Meeting, the Lewis B. Parsons Bible Building.
10:00 a. m. Senior Chapel
2:30 p. m. Inaugural Ceremonies, Barhydt Chapel.
6:00 p. m. Luncheon on Campus.
8:00 p. m. Literary Society Programs.

June 7th—Thursday, 10:0 a. m. Graduation Exercises, Class of 1923, Barhydt Memorial Chapel. Academic Procession forming at the Carnegie Library at 9:30 and proceeding to the Chapel.
Address—Hon. N. E. Kendall, Governor of Iowa.
Awarding of Degrees, Announcement of Prizes.
12:30 p. m. Annual College Dinner, the Trustee Gymnasium.

Commencement promises to be unusually interesting and attractive this year. Degrees are to be awarded to an excellent class of men and women, numbering 26. Four others will receive their degrees at the close of the Summer School, making 30 in all for the year. In addition, over thirty will receive diplomas in special courses.

The Program for the week, too, is full of good things. On Sunday morning, President McDonald will deliver his first Baccalaureate address. Fred Wise, of Chicago, a former student in the Parsons Conservatory, will sing at this service. The Academic Procession will enter the chapel promptly at 11:00 o'clock. In the evening the customary address to the Christian Associations will be delivered by Dr. C. D. Jacobs, of Ottumwa.

The events of Monday will all prove interesting and profitable. The Pageant on the campus entertained thousands last year. This year one hundred beautifully costumed college women will participate. The Sing-Out, following, will feature the musical organizations on the campus.

Those attending commencement this year are to be congratulated on having an opportunity to hear Mr. Fred Wise. His singing is attracting nation-wide attention, and he is rapidly making a place for himself as the leading American tenor. It will be a great treat to hear him.

The Senior Play on Tuesday evening, with the traditional distribution of Senior gifts, will afford an evening of enjoyment. The Senior Chapel has developed into one of the most interesting features of Commencement week.

The Inauguration Program should prove interesting to all visiting friends. Addresses by the President and other educators, greetings from visiting representatives of other institutions, from a representative of the Alumni and from Dr. A. B. Marshall, Moderator of the Synod of Iowa, will feature the program.

The College is fortunate in securing Governor N. E. Kendall to deliver the Commencement Address. He is recognized as one of the leading orators of the Middle West.

The College Dinner in the Gymnasium will follow the Commencement exercises and will be greatly enjoyed by all.

What more is needed to make this a big week? Just this: The return of graduates, former students and friends in larger numbers than ever. The following classes, at least, should hold reunions: 1898, 1913, 1918, 1922. Prospects point to an unusually large attendance. Join the crowd headed for Fairfield June 2nd. The town is hospitable, the campus beautiful and the program attractive.

Prospects indicate that the Summer School attendance of last year—265—will be surpassed this year. The term opens on June 11th. A splendid faculty will offer a large assortment of courses.

The Fall Semester opens September 18th. We are planning for the largest attendance in our history.

We are closing one of the most successful years in the history of Parsons College. The total enrollment for the year, including Summer School, has totaled 622 net. The enrollment in the college proper was 361, a gain of 29 per cent.

All friends of Parsons College will regret the passing of Charles L. Parsons, a grandson of the founder of the College. He has been for many years one of its staunchest friends and most liberal supporters. He and his sister, Julia Parsons, erected the beautiful Bible Building as a memorial to their father. The college was most liberally remembered in his will. All those who knew him testify to his beautiful Christian character.

Laura Swan Horn, of Fairfield, Class of 1880, George R. Horn, of Fairfield, and Thomas Norman, of Shelby, Iowa, who have died within the last year, all remembered Parsons in their wills.

Plans are gradually maturing for the inauguration of the Two-Million Dollar Campaign in Iowa. A program of publicity will be undertaken very soon to bring the campaign to the attention of the Presbyterian Church of Iowa.

Since the last bulletin was issued two prominent graduates of the college have passed to their reward. Mrs. Susie Harkness Brown, of the class of 1895, was laid to rest recently in the Fairfield cemetery, having died at her home in Panora, Iowa. She was the wife of Dr. Samuel J. Brown, of the same class. She was undoubtedly one of the most useful women in Iowa. She was brilliant of intellect and consecrated in character. A host of friends, throughout the state and elsewhere, mourn her loss.

William G. Blood, of the class of 1889, died recently at his home in Keokuk, Iowa. He was a prominent attorney of that city. At the time of his death he was a member of the State Bar Examining Board. His wife is the daughter of a former President of the College, Dr. T. D. Ewing.



BACHELOR OF ARTS

Dorothy Atwood
Rajah W. Bandy
William M. Cuddy
Clara D. Dannies
Edith V. Eberly
Lucile Ewing
Helen Gormly
Gladys M. Greenlaw
Nelle B. Hague

Robert S. Laughrige
Laurens D. Mason
Milburn A. McKay
Amelia Meyer
Edith A. Roeder
Ruth Sharar
Dorothy Talley
Ebert E. A. Turnquist
Paul Roy West

BACHELOR OF SCIENCE

Roy L. Huddleston
Paul H. Jarman
Margaret B. Mason
Virginia R. McKenzie

Mildred E. Schwartz
Harold L. Scott
Daisy I. Whitham
Marcia Smith

DIPLOMAS IN MUSIC

Florence E. Gates.....	Soloist's Diploma
Florence E. Gates.....	Public School Music
Margaret Lyon.....	Public School Music
Margaret VanNice.....	Public School Music

NORMAL DIPLOMA

Katherine T. Beatty
C. Eloise Brady
Blanch A. Brown
Florence R. Carlson
Frances A. Carlson
Frances R. Clarridge
Leo F. DeKalb
Frances E. Eicher
Gwendolyn H. Gibson
T. Keith Goltry
Irma M. Grinstead
Bernice Harper
Rosalie T. Higby
Beulah B. Hudgel
Fae J. Johnston
Flo A. Juzeler

Blanch M. Keller
Ella M. Kelley
Nina C. Larson
Lucille E. Leedy
Clemens B. Lindell
Harold A. Lynn
Max H. Lynn
Elizabeth A. Martin
Rowena E. Neller
Louise C. Nelson
Mildred M. Shoemaker
Esther H. Welch
Blanch M. Werner
Zena E. Wright
Ruth I. Zeigler

HOME ECONOMICS DIPLOMA

Opal E. Nelson

Helen Parkin

Will receive degrees at the end of the 1923 Summer School

Feryle A. Adkisson
Vivian M. Begeman

Willard H. Dickinson
Louis R. Kilzer

PARSONS



NOV 5 - 1923

COLLEGE

BULLETIN

Series XXIII FAIRFIELD, IOWA, OCTOBER, 1923

No. 3

Issued Monthly. Official Organ of the Board of Trustees

Entered as Second-Class Matter at the Postoffice, Fairfield, Iowa



BARHYDT CHAPEL

Something of the beauty and impressiveness of the stately cathedrals of Europe characterizes Barhydt chapel of Parsons college, the dominant building on the campus as far as architectural beauty is concerned. The imposing exterior, the somber brown of the interior, the brilliant stained glass windows, and the massive candelabra which hangs above, all give a sense of peace and beauty fitting to the religious services which take place there.

Each morning the entire student body comes together in the chapel for the daily devotional service. First comes the music of the pipe organ, followed by the singing of some familiar hymn. Then a member of the faculty or some visiting minister reads a selection from the scriptures and makes a prayer. Another hymn closes the devotions. The very shortness of it all adds to its impressiveness; the attention of the students does not wander, and the lesson of the reading stands out alone.

On the afternoons of alternate Sundays vesper services are held in the chapel. Many town people in addition to the students attend these. President Howard McDonald or Dr. W. E. Parsons preaches the sermon of the

day, and its message is for the students. The afternoon sunlight sets the colored windows on fire, the black robed choir marches in, singing, symbolizing the mystery of human life and the place of religion in it.

The note that was sounded by President Harding in his last trip across the country, the call of former President Woodrow Wilson to a religious revival, the statement made in Iowa the other day by Governor A. M. Hyde, of Missouri, that there must come to the people "an old-fashioned change of heart," find their lively echo in the activities of the Christian associations at Parsons. These organizations are managed by the students and attendance at their meetings is voluntary. The large attendance at these meetings and the popularity of the organizations are evidences of the influence of the Christian college on the present rising tide of religious thought.

Five courses in the Bible department are required for graduation from Parsons. This is religious work of a slightly different sort from the preceding. Two of the courses required are of Old Testament history, one covers the life of Christ, one the development of the church by Paul, and one the book of John. These studies give the students an insight into the bases of Christian belief. The teaching is done by Dr. Willis E. Parsons, a man of intense religious enthusiasm and scholarly attainments.

The last of the influences toward religion at Parsons is not capable of such clear definition as those which have been previously described, but it is as powerful as any. This is the spontaneous discussion in class rooms of the ethical significance of the material studied, the fitting into the Christian life of the knowledge gained. A non-Christian college presents knowledge to its students, but there is always a mystery when comes to the end of knowledge. In a Christian college, however, an answer is offered to the problems which the microscope cannot solve, and the mystery disappears.

FACULTY FRESHMEN

There are a number of new faces on the faculty as well as in the student body this year. For some of them this is their first year of teaching, and for others it is their first year at Parsons, so all are, in a sense, freshmen.

Professor Austin Abernathy is the new director of the Parsons conservatory of music. He comes to us from Hedding college, at Abingdon, Ill. Professor Abernathy has had wide and successful experience as a music teacher, and he has already become so popular here that his time is almost entirely taken up with his vocal students.

Joseph E. Layton comes to Parsons as teacher of piano and organ. Mr. Layton was formerly director of the conservatory of Missouri Wesleyan college, at Cameron, Missouri. He has had thorough musical training under noted teachers, and also long experience as a teacher himself.

Harold T. Smith is the head of the new department of business administration. Professor Smith has formerly been an instructor in the University of Iowa, where he received his master's degree last year. He began his work at Parsons in the summer school this year.

Miss Anna Copeland is assisting in Spanish this year. Miss Copeland was graduated from Hedding college with the class of 1922. In addition to teaching, Miss Copeland is studying music under Professor Abernathy.

Miss Mildred Schwartz is assisting in the chemistry department. Miss Schwartz was graduated from Parsons last June with cum laude honors.

Miss Louise Lamson has charge of the women's classes in physical education, and is assisting in the English department. Miss Lamson is a graduate of Wisconsin university and a former student at Parsons.

The registration in the public speaking class was so large this year that it became necessary to employ assistants for Professor Bale. Harold Randall, Don Lewis, and Albert Fulton, who were on the Parsons debating team last year, and who have had considerable experience in that line, were employed as student assistants. They are all members of this year's senior class.

INCREASED ENROLLMENT

In a booklet about the Presbyterian colleges of Iowa which was published last summer, the statement was made that it would be necessary to provide for 400 students at Parsons within the next five years. An increase of about fifty was expected this year. But the increase amounted to almost one hundred, and there are now 397 students registered for the regular college course, with enough others in the conservatory to make the total over 400 this year.

The number in the freshman class this year is greater than the number which were in the whole college three years ago. Although most of the students are from Iowa, there are some from states as far separated as New Jersey and Montana, and also from three foreign countries, Persia, Korea and Canada.

Seventeen religious denominations are represented in the student body. The greatest number, of course, are Presbyterians, but there are also a large number of Methodists, and smaller numbers from other denominations which include the Friends, the Mennonites, and other small groups as well as the larger denominations.

For the first time in years, the men in college practically equal the women in number. This is an unusual condition in any liberal arts college, even when it is a part of a large university.

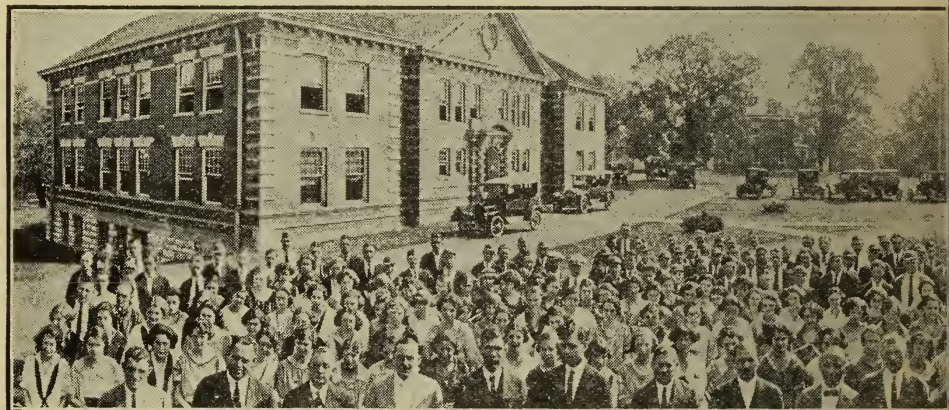
That the increase in students will make possible a still greater increase in the future is shown by the number of high schools from which the students come this year. It has been found that when one student registers from a high school from which none had come to Parsons before, he will be followed the next year by two or three friends. Last year there were 64 high schools represented in the student body, 48 of which were in the freshman class. This year there are 102 high schools represented, 72 of which are in the freshman class. The number coming from Fairfield high school this year is exactly the same as it was three years ago, so that the increase is entirely from the outside. For these reasons it is possible to prophesy another increase in the student body next year.

This year's enrollment by classes is as follows:

Freshmen	179
Sophomores	122
Juniors	63
Seniors	25
Special	8



Students and Faculty, October, 1923



Students and Faculty, October, 1922



Students and Faculty, October, 1921



Students, 397



Students, 302



Students, 235

PARSONS DINNER AT CONVENTION

Arrangements are being made for the Parsons reunion dinner at the annual meeting of the State Teachers' association at Des Moines, November 2. Special effort is being made to get all the Parsons alumni who are teachers to attend this dinner. President Howard McDonald, Dean Guise, and members of the faculty will be there. Cards are being sent out to all the teachers whose addresses are known, and anyone who does not get a card is requested to write to Dr. McDonald or to notify some member of the faculty at Des Moines during the meeting.

The dinner will be at the Central Presbyterian church at 5:30 in the evening of November 2.

NEW ATHLETIC EQUIPMENT

One thousand new seats for the athletic field have been ordered and will be in place in time for Parsons' first game at home. Enough of these to seat five hundred people are of a type which can be moved to the armory when the basketball season opens. The need of increased seating space was felt last year for both sports, and the increased number of students this year makes it imperative.

CLASS OF 1923

The majority of the members of the class of 1923 have entered the teaching profession this year. Much interest is felt at Parsons who one ex-football man takes his squad to clash with the team of another ex-football hero. Among those causing such excitement are: Roy Huddleston at Corydon, Paul Jarman at Allerton, Robert Laughridge at Keota and Harold Scott at New London.

Others teaching in high schools in Iowa are: Dorothy Atwood at Derby, Helen Gormly at Sanborn, Ruth Sharar at Lynnville, Dorothy Talley at Sidney, Grace Bennett (Mrs. Leonard Woodruff) at Sperry, Vivian Begeman at Wellington, Milburn McKay at Packwood and Louis Kilzer, superintendent at Batavia.

Amelia Meyer has a position in the grade schools in Keokuk, and Mildred Schwartz is teaching chemistry at Parsons. Other Parsons teachers of this class have gone afar into six different states: Virginia Eberly at Brigham, Utah; Lucile Ewing at Elvaston, Ill.; Gladys Greenlaw at Poala, Colo.; Virginia McKenzie at Glendale college, Cincinnati, Ohio; Edith Roeder at Spear Fish, S. D., and Roy West at Frederick, S. D.

Mrs. Nellie Hague is taking post graduate work at Radcliffe college.

The class is represented in the orient, as Rajah Bandy returned to Fatehgarh, India, in August.

The class also boasts of two ministers, Willard Dickinson at McDonald, Kansas, and Ebert Turnquist at McPherson, Kansas.

William Cuddy is helping in his father's store in Fairfield.

Laurens Mason is assisting in the publicity work of Parsons college.

Margaret Mason and Daisy Whitham are at home for the present.

This class will soon boast of another bride, as invitations have been issued to the wedding of Feryle Adkisson and Owen Linder.

FOOTBALL PROSPECTS

The growth of Parsons is well known in the athletic department of the college, which is under the supervision of Glenn D. Devine, who is serving his second year as Coach and Director of Athletics. The football squad this fall numbers sixty men, or more than the total number of men in the college a few years ago.

Coach Devine has arranged the hardest schedule that a Parsons team has ever played for his charges this season. The opening game was played at Grinnell and the Grinnell team defeated the Wildcats by a score of 7-0, a break of luck giving them a touchdown after Parsons had held them scoreless for more than three-quarters of the game. On October 12, the Parsons team lost a close game to Coe at Cedar Rapids, by a score of 12-6. The strength of the Parsons team is shown by the fact that the University of Wisconsin team had a hard time beating Coe by a score of 7-3 the week before Parsons met the latter eleven.

Although the Wildcats lost their first two games, there is every reason to believe that the season will be a successful one. Coe and Grinnell are, without doubt, two of the hardest teams to beat in the state. The next two games will be away from home, the team playing Carthage at Carthage, Illinois, October 20, and Simpson at Indianola, October 27. On November 9, the first home game will be played, with Penn college furnishing the opposition. The next week, Western Illinois State Teachers' College, of Macomb, will play on Alumni field, and the grand finale will see Parsons and Iowa Wesleyan in their annual struggle on the Parsons gridiron.

ALUMNI

Harry W. Cooper, of the class of 1901, died at Price, Utah, August 13. At the time of his death, Mr. Cooper edited the Price News-Advocate, and owned the controlling interest in it.

After graduating from Parsons, Mr. Cooper taught Latin in the Earlham, Iowa, academy, and later held a business position in Chicago. Here he developed tuberculosis and went west in search of health. Taking up journalism, he worked on papers in Denver, Cheyenne, and Pocatello, Idaho, until 1915, when he became editor of the Price News-Advocate.

During his career at Parsons, Harry Cooper was a prominent debater, a member of Aldine literary society, and editor of the Portfolio. He gained his first newspaper experience working on the Fairfield Ledger during his college days.

Mr. Cooper was prominent in civic affairs and had gained a reputation as a man who was not afraid to stand up for his convictions.

PARSONS WEDDINGS

August 22 seems to be thought a lucky day for Parsons graduates to marry. On that date this year Pierre Tracy, of the class of 1920, and Cecil Manns, of the class of 1922; Leland Page and Gail Heflin, of the class of 1921; Leonard Woodruff, of the class of '24, and Grayce Bennett, '23, were all married.

Mr. and Mrs. Tracy are teaching at Parkersburg, Mr. and Mrs. Page are teaching at Boone, and Mr. and Mrs. Woodruff are teaching at Sperry.

THE CAMPAIGN

One year ago this month, the Synod of Iowa authorized a campaign for \$2,000,000 for the Presbyterian colleges of Iowa—Parsons, Coe and Buena Vista, and for the Presbyterian work at the three state schools. Parsons' share of this fund was placed at \$500,000.

The campaign is under the supervision of the finance director of the Board of Christian Education of the Presbyterian church. Headquarters have been established at Des Moines, and the campaign is now in full swing, with fifteen or twenty workers in the field. The success of the campaign is not only vital to the future of the colleges, but, as well, to the future of Presbyterianism in Iowa. It must not and will not fail. Prospects point to a complete success. A local campaign in Fairfield will be conducted in November.

HOMECOMING

Plans are being made for the biggest homecoming in the history of Parsons this year. The homecoming game will be with Wesleyan, Thanksgiving day, and it is hoped that everyone who graduated from or attended Parsons will be present to see the game and take part in the celebration afterward. When Parsons beats Wesleyan, there is always a bonfire, and this year both the victory and the bonfire are going to be bigger than ever before. Later, a more detailed announcement will be sent out, but now is the time to start making your plans to be here Thanksgiving.

